

remained largely dominated by these early introjections, IQ_v the detriment of the ego.

This is the most primitive and the earliest mental mechanism, corresponding to the earliest stages of relation to the world. In itself it is perfectly normal and fundamental.

It occurs again in a less dramatic form at later levels of the mental life, as for example, when one elderly partner in marriage loses the other by death and begins to feel and think in an extraordinarily similar manner to the lost real person, as if she were, not herself, but him. This mechanism also underlies the everyday imitative play of little children.

When the child plays at being father and mother, bus conductor, soldier, or doctor, he is for the moment identifying

himself completely with the person whom he imitates. In

the normal course of his development he moves easily from

one identification to another. The younger he is, the more

complete is the introjection, the more he *is* for the time being

the person whose activity he plays out. On the older, later

levels, there is a less complete identification of his own

personality, which has now become in itself more stably

organised. He can be the father, the mother, the Red

Indian, the Robin Hood, the fairy, and yet at the same time

remain himself, in the characteristic mode of the actor.

The second fundamental mechanism of the mind for dealing

with the stress of instinctual tension and anxiety is that of

projection: perceiving that part of oneself which gives rise

to internal tension, not as in oneself, but as out in the external

world. It is, indeed, in the most primitive levels, more

than merely seeing a part of oneself in another person, per-

ceiving the other person, e.g., to be angry, and thus being

blind to one's own rage ; it is something more

literal than that,
it really is a *projection*, a throwing out. It *feels*
as if oneself
were no longer angry, greedy, lustful, whatever
it may be.
and the other person was so. The other person
is invested
with the, whole significance of this projected
desire, rage, or
critical condemning attitude.

I have already drawn attention to many quite
clear instances
of projection, in discussing the data of
children's social
relations, and to the fact that projection may
occur not only
with one's wishes, as when the children say "
Isn't he greedy!"
" Isn't he dirty ! " but also with the super-ego,
as when the
children expect an adult to smack or punish
them. As we